SELF-DENIALL:

Opened and Applyed
IN A
SERMON
BEFORE
The Reverend Assembly
OF
DIVINES:

On a Day of their private
HUMILIATION.

BY
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The Second Edition.

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To the Reverend Assembly of DIVINES.

Brethren and Fathers,

THis Sermon was preached by your command, and in your alone audience: nor had it gone further then those wals, had not the importunity of many Reverend Brethren amongst your selves urged the Publication of it. The Argument of the Sermon taught me to lay aside mine own judgment touching the expediency or seasonablenesse of this action, seeing the judgments of so many godly and learned Brethren concur for it. I have this advantage and benefit by the publishing of it, that I may return some small tribute of thanks for those many grave, judicious, and learned Debates, those many gracious and heavenly excercises, that sweet and

moſt delightfull Society, whereof I have been made a partaker by ſitting amongſt you; which truly have made my life, amidſt many great loſſes and greater infirmities, more cheerfull to me, then even mine own judgment in ſuch ſad and calamitous times could otherwiſe willingly have allowed it to be. Yet it will be a farther acceſsion unto this content, if you ſhall be pleaſed to accept of this poor part of my labours, firſt preached in your hearing, and now ſubmitted to your view; from him, whoſe hearts deſire and prayer is, That the Lord (whoſe you are, and whom you ſerve) would proſper all your Labours for the good of his Church, and make you happy Inſtruments of healing the Breaches, reconciling the Differences, preventing the Confuſions, and advancing the Peace of his Sion.

Your moſt humble ſervant
in the Lord,

E. R.

SELF-DENIAL:

Opened and Applyed in a Sermon before the Reverend Assembly of DIVINES.

MATTH. 16. 24.

Then said Jesus unto his Disciples, If any man will come after me, let him deny himself, and take up his crosse, and follow me.

WE may observe of CHRIST, that usually when there appeared in him any evidences of *humane frailtie*, lest his servants should thereat bee offended and stumble, hee was pleased at the same time to give some notable demonstration of his *divine Power:* hee was born *weak* and *poor*, as other Infants, but attended on by * a multitude of glorious *Angels*, proclaiming him to the Shepherds, and by a speciall * *Starre*, leading the wise men to worship him. He

* Luk. 2. 13, 14

* Matt. 2. 2.

Hee was hungry, and *Tempted* by Satan as other men; but by his divine power [a] he *vanquished* the enemy, and was ministred unto by *Angels*. He was deceived in the fig-tree, which he went to for fruit, and found none, and so shewed the infirmitie of an *humane ignorance*; but withall immediately did [b] manifest his *divine power* in drying it up from the roots. [c] He was *crucified* (as the Apostle telleth us) *in weaknesse*; and yet withall he did even then manifest himself *The Lord of glory*, by [d] rending the rocks, opening the graves, darkning the Sun, converting the thief and the Centurion, and [e] so triumphing over principalities and powers.

On the other side, we may observe when holy men in Scripture [f] have been in any notable manner *honoured* by God, he hath been pleased so to order it; that some intercurrent providence or other should fall out to *humble* them, lest they should be too highly exalted in their owne thoughts. It was so with [g] *David*: After his Kingdom setled, and great Victories over enemies obtained, steps in a great sin, which humbled and afflicted him all his life after. So with [h] *Hezekiah*, after he had been raised up by a great deliverance from a potent enemy, and a sentence of death, hee falls into a sin of pride and vainglory, upon which the Lord revealed unto him his purpose of leading his people and children into captivity, and giving up his Treasures into the hands of the King of *Babylon*; which caused him to humble himself for the pride of his heart.

So

[a] Matt. 14. 11 *Vid. Athanas. Interpretat. parabol. qu.* 22. Et *Isid. pelut. lib.* 1. *epist.* 15.

[b] Mat. 21. 19

[c] 2 Cor. 13. 4.

[d] Mat. 27. 51, 54.

[e] Col. 2. 15. *Vid. Parker. de descens. l.* 4. §. 76.

[f] Οἷον οἱ τοῖς θριαμβεύουσιν ἐφεστῶτες ὅπισθεν καὶ ὑπομιμνήσκοντες ὅτι ἄνθρωποι εἰσι. *Arian. Epist. lib.* 3. *cap.* 24.

[g] 2 Sam. 11.

[h] 2 Kin. 20.

So with [i] *Paul*, hee was caught up to the third Heavens, and heard unspeakable words, and saw visions of the Lord; but withall there was given him a *thorn in the flesh, the messenger of Satan to buffet him, lest he should be exalted above measure through the abundance of the revelations.* And so it was with *Peter* here in this Chapter, Hee made a glorious confession of Christ the Messiah, *Thou art Christ the Son of the living God*, and Christ highly honoured him for it; *And I also say unto thee*, saith Christ, *Thou art Peter, and upon this Rock I will build my Church:* Which * though we are to understand principally of the Rock which he had confessed, as the Learned expound it, yet there is something of * speciall honour therein bestowed upon *Peter*. We read in Scripture of a two-fold foundation of the Church; A *personall foundation*, which is but one; for *other foundation can no man lay, than that is laid, which is Christ Jesus*, 1 *Cor.* 3.11. And a *Doctrinal foundation*; for the Church is said to be *built upon the foundation of the Prophets and Apostles*, *Ephes.* 2.20. and so we read of *Twelve foundations* in the new Jerusalem, *Revel.* 21.14. Now, amongst these, as *Peter* had the precedence in faith, to make the *first confession* of Christ to be the Messiah; so hee had the honour to be the first of those twelve Foundations, who should first of all plant the Gospel, and gather a Church unto Christ after his Resurrection, as we finde he did, *Acts* 2. In which respect happily it is, that the *Gospel of the Circumcision* is said to have been *committed unto Peter*, *Gal.* 2.7,8. because

[i] 2 Cor. 12.7.

vers. 16.

vers. 18.

* *Aug. Chrysost. Hilarius. Vid. Dr. Reynolds* Conference with *Hart. cap.* 2. *Divis.* 1.
* *Camero tom.* 2. *pag.* 50,60. *in quarto.*

cause the Gospel was by Christs appointment to be first of all preached to the Jews, who were Gods first-born, *Acts* 3. 26. and 13. 46. *Exod.* 4. 22.

Now from this time of *Peters Confession*, Christ (to take off all mistakes touching his Kingdom) began to acquaint his Disciples with his Sufferings: whereat *Peter* is presently offended, and taketh upon him to advise his Master, and rebuke him, *Be it far from thee, this shall not be unto thee.* Hereupon Christ sharply reprehends him: It is not now, Thou art *Peter*; but, Thou art *Satan*, a Tempter, an Adversary to the work of Christs mediation; (for, so much the word elsewhere implies, *Num.* 22. 22. 2 *Sam.* 19. 22.) not now a stone for building, but a stone of offence; *Thou savourest not the things of God, but the things which are of men*; that is, Thou hast a carnal and corrupt judgment of me, and of my Kingdom, conceiving of it according to the common apprehensions and expectations of men, and not according to the counsell and will of God.

In this Reprehension there is 1. A personal correption, *ver.* 22. 2. Doctrinall Instruction; teaching his Disciples and the people, That all they who would (as *Peter* had done) own him for the Messiah and King of the Church, must not promise themselves great things under him in the world, but must resolve to walk in the steps which he would tread out before them; viz. *To deny themselves* as he did, *Matth.* 26. 42. and to bear a *Cross*, as he also did, *John* 19. 17. and so to *follow him*. And to take off all prejudice and scandall

he

he assures them, That whatever their fears and suspicions might be of so hard a service, yet thus *to deny* themselves was the onely way *to save* themselves, *vers.* 25, 26. and thus to bear a *Cross*, the only way to a *Crown* and glorious reward, *vers.* 27. which, lest it should seem an empty promise without evidence and assurance, he undertakes to confirme shortly after by an ocular and sensible demonstration, *vers.* 28. which we may understand either of his *glorious transfiguration* the week after, *Matth.* 27. 1, 2. or of his *glorious Ascension* in their sight, *Acts* 1. 9. or of his *pouring forth the holy Spirit* upon them in fiery Tongues, *Acts* 2. 2, 3. or of his more full manifestation of his Kingdom and Glory unto his servant *John* by the ministery of Angels, in his *glorious Revelation*, *Apoc.* 1. 1. Unto all which (though the context seeme to relate principally unto the first) may that promise of our Saviour be understood to refer.

The words then are a *Character of a Disciple* of Christ; He is one who must *deny himself*, and that not in some more easie matters; but thorowly, and in all things, so far as *suffering*, and suffering to the uttermost, *Pain*, *Death*, *Shame*, for those three things are contained in the *Cross*; and all this, first, *willingly*; he must *take up* his Cross, it must be an act of election, not of compulsion. Secondly, *Obediently*, to do it with this resolution, *of following Christ*; both his Command and Example; as a *Lord*, because he requires it; as a *Leader*, because he goes before us in it.

I have ſingled out the Argument of *Self-Deniall*, to ſpeak of, in this reverend and grave Audience, as being very ſuteable to the ſtate, not only of Chriſtians always, but more particularly of theſe preſent times wherein we live, and of thoſe ſpecial buſineſſes wherewith we are intruſted: wherein, having in two or three words conſidered what is meant by *Denying*, and what by a *mans ſelf*, I ſhall briefly diſpatch the Doctrinal part according to thoſe premiſes.

For the firſt, the Original word ἀπαρνησάσθω is emphatical, as *Chryſoſtome* notes, and ſignifieth not ſimply *negare*, but *pernegare*, or *prorſus negare*, totally, utterly to deny, not at all to ſpare or regard, τελείαν ἄρνησιν σημαίνει, or καθόλου, as *Theophylact* and *Suidas*: it importeth a perfect or univerſal Denial. It is rendred by *Beza*, *Abdicet ſeipſum*, which is as much as to reject and caſt off, as a man doth a graceleſs ſon, whom he will not owne any more for his, which is the ſame thing in a Family with that which the Law calls *Ignominioſa miſſio* in an Army.

Vid. Suid. in voce ἀποκήρυκ[Θ].

For the ſecond, *Man* is taken moſt ordinarily three wayes in Scripture, either in reſpect to his *Creation*, or to his *Traduction*, or to his *Renovation*; the *Natural man*, the *Old man*, and the *New man*; and ſo conſequently by a *mans ſelf* I underſtand, firſt, a mans *ſinfull ſelf*; (to put that branch in the firſt place for our method of proceeding) which the Apoſtle calls the *Old man*, *Epheſ.* 4. 22. The *Earthly Adam*, 1 *Cor.* 15. 47, 48. The *Body of Death*, *Rom.* 7. 24. The

Leg. 2. *D. de iis qui notantur infamiâ.*

Carnal

Carnal minde, *Rom.* 8.7. Our *Earthly members*, *Col.* 3. 5. in which ſenſe to *Deny a mans ſelfe*, is in the Apoſtles phraſe, to *Deny ungodlineſs and worldly luſts*, *Tit.* 2. 12.

Secondly, A mans *natural ſelfe*: and that 1. in regard of *Being* and ſubſtance, and ſo it imports our life, which is the continuance and preſervation of *Being*: And the faculties and powers of nature, our underſtanding, will, appetites, ſenſes, fleſhly members. 2. In regard of *Well-being*, or the outward Ornaments and Comforts of life, which may all be reduced unto three heads; 1. external *Relations*, as between husband and wife, parent and childe, brother and brother, friend and friend, &c. 2. Special *Gifts* and endowments, as Learning, Wiſdom, Power, or any other abilities of mind or body. 3. Common *Ends*, which naturally men purſue and ſeek after, and are all by the Apoſtle comprized under three Heads, of Profit, Pleaſure, and Honour; *the luſts of the eyes*, *the luſts of the fleſh*, *and the pride of life*, 1 *Joh.* 2. 16. Houſes, Lands, Lordſhips, great poſſeſſions: fleſhly, worldly, natural, unnatural, artificial delights: Liberty, Praiſe, Favour, Applauſe, Preferment: any thing from which a man doth draw any kind of content or ſatisfaction in order to himſelf.

Thirdly, a Mans morall, vertuous, *Renewed ſelfe*; for, as *Luſts* are the members of the Old man, ſo *Graces* are the members of the New man; and as the *firſt Adam* begets us *after his image*, *Gen.* 5. 3. ſo the *ſecond Adam* regenerates us *after*

his Image, Col. 3. 10. 1 *Cor.* 15. 49. *Rom.* 8. 29. From the one we receive Luſt for Luſt, and from the other Grace for Grace.

Now theſe things being thus premiſed, according unto this threefold *Self*, there are three branches of this duty of *Self-Denial*: For, ſome things are to be denied ſimply and abſolutely; ſome things conditionally and upon ſuppoſition; and ſome things comparatively and in certaine reſpects.

I. *Abſolutely* and Simply, ſo a man is to Deny his *ſinfull ſelf*, and that two wayes; firſt, *Generally*, as it importeth the whole Body of Corruption and Concupiſcence, which we are to mortifie and ſubdue, to crucifie and revenge the Blood of Chriſt againſt it, *Coloſ.* 3. 5. *Rom* 8. 13. whereunto is required a formal and perpetual endeavour by actual exerciſe of grace, becauſe things *Natural* (as Luſt is) though they be never ſo much altered and abated for the time, will yet *ex ſe*, return and reduce themſelves to their original ſtate and ſtrength again, if they be not ſtill kept under. As a ſtone will fall down to its natural place by its own inclination, as ſoon as the impreſſed force which carried it upward is worn out; and water will reduce it ſelf unto its natural coldneſs, if fire be not conſtantly kept under it. Neither may we expect, that becauſe grace belongs unto our renewed nature, therefore it ſhould with the ſame natural facility ſuppreſs Luſt, as Luſt without the workings of grace would return to its natural vigour and force again:

again: For, there is this remarkable difference between Luſt and Grace, That the workings of Luſt are totally *ab intus*, as to the root of them, and require not any forraign force or activity to concurr with them, or to ſet them on motion; and therefore though weakned, they are ſtill offering to return to their ſtrength again. But the workings of Grace, though partly *ab intus*, when vitall principles and ſpiritual habits are infuſed, do yet require an actual concurrence, cooperation, and aſſiſtance of the Spirit of Chriſt immediatly as from him; for, it is *he who worketh in us for to Will and to Do*: As there is an aptneſs in a weapon to cut, in a wheele to move; yet that cutteth not, this moveth not, without a further vital faculty applying it to theſe uſes. And therefore though there be no need of labour for Luſt to recover ſtrength, (becauſe it is naturally apt to return thereunto of it ſelf) yet there is need of much diligence, and earneſt waiting upon Chriſt by Faith and Prayer, for the continued ſupplies of his Spirit, whereby the Graces which are in us may be kept on work in the conſtant mortifying and ſubduing of our Luſts, becauſe the habits of Grace infuſed do not work alone of themſelves without ſuch ſupplies. Secondly, *Specially*, in regard of theſe *perſonal* Corruptions which we in our particulars are more notably carried unto, which *David* calls the keeping of himſelf from his *own iniquity*, *Pſal.* 18. 23. for, though natural corruption, where-ever it is, be a Seminary of all ſin, yet in particular perſons

Illo operante cooperamur. Aug. de nat. & grat. c. 31. Non tantum ut arbor ſit bona, ſed ut faciat fructum bonum, eâdem gratiâ neceſſarium eſt ut adjuvetur de Grat. Chriſti. lib. 1. cap. 19. Velle & currere meum eſt, ſed ipſum meum ſine Dei ſemper auxilio non erit meum. Hieron. tom. 2. epiſt. 197.

ſons it uſually putteth it ſelf forth more notably in ſome particular ſins. As the ſap of the Earth is the *fomes* and matter of all kinde of fruits; yet in one ground it ſorts better with Wheat, in another with Barley; in this Tree it becomes a Grape, in another an Olive: ſo original ſin in one man runs moſt into Avarice, in another into Senſuality, in a third into Pride and Vain-glory, and the like. We read of National ſins, the lying and lazineſs of the *Cretians*, *Tit.* 1. 12. the curioſity and inquiſitiveneſs of the *Athenians*, *Acts* 17. 21. the pride and cruelty of the *Babylonians*, *Iſai.* 47. the robbery of the *Sabeans* and *Caldeans*, *Job* 1. 15. 17. And we read of Perſonal ſins, the ſtubbornneſs of *Pharaoh*, the gainſaying of *Corah*, the envy of *Saul*, the churliſhneſs of *Nabal*, the ambition of *Abſolom*, the intemperance of *Felix*, the ſorcery of *Simon Magus*, *&c.* Thus particular perſons have their more proper ſins, whereby they have moſt of all diſhonoured God, withſtood his Spirit, neglected and reſiſted his Grace, and defiled their own Conſciences; and therefore in Converſation, though Repentance, as an Hound, drive the whole Herd of ſin before it, yet the dart of the Word ſticks moſt in this ſin, which is thereby ſingled out for a more particular deteſtation.

II. *Conditionlly*, and upon ſuppoſition of Gods ſpecial *Call*, and in that ſenſe we are to *Deny our natural ſelf*, which we are the rather to do; firſt, becauſe God calls no man to deny his

his whole self, and *wholly* to all purposes, at any time or in any case. He allows us, yea, he requires us to seek the good of our souls, to seek any thing without the which we cannot be happy, to promote by all means our own salvation, to seek our selves out of our selves, in Christ and in his Righteousness. Secondly, because he never calls us unto any either morose and cruel, or superstitious *Self-Denial*, such as is that of the covetous worldling, who when he wanteth nothing that he desires, wanteth power and an heart to eat thereof, and bereaveth himself of good, though the things which God gives, he gives them unto us to enjoy, *Eccles.* 4. 8. & 6. 2. 1 *Tim.* 6. 17. or as that of *Baal's* Priests, and the Sect of the *Flagellantes*, who cut and whip'd themselves in their frantick devotions, as *Saire* the Gasuist telleth us of *Francis* and *Benedict*, two Founders of the regular Devotions or Superstition in the Church of *Rome*, that they were wont to cast themselves naked into Snow, and amongst Thornes to vex their bodies. A notable Relation of which kinde of *Self-Deniall* (I know not whether more nastie or superstitious) a learned and grave Divine of ours hath largely collected out of *Climacus* and *Lewes* of *Granada*, in the fourth part of his Christian Warfare.

Vid. Hospinian de Orig. Monach. l. 6. c. 30. & de festis, lib. 2. cap. 30. Clavis Reg. Sacerd. lib. 8. cap. 7. §. 5.

Downham part. 4. lib. 1. cap. 4. §. 4.

But we are then *called* by God to *Deny our selves*, our Reason, Wisdom, Parts, Learning, Ease, Wealth, Lands, Houses, Honour, Favour, Credit, Applause, Father, Mother, Wife, Children, Life, what-

whatſoever is deareſt unto us, whenſoever it ſtands in *Oppoſition* unto, or in *Competition* with Chriſt, his Glory, Kingdom, or Command. In which ſenſe we are to deny our ſelves *Alwayes*, in *præparatione animæ*: And *Actually*, whenſoever any thing dear unto us is inconſiſtent with the Conſcience of our duty to God. And thus (to inſtance onely in our own profeſſion) *Paul* regardeth neither Liberty, nor Life, in compariſon of the Goſpel of Grace, and of the Name of the Lord Jeſus, *Acts* 20.24. *Acts* 21.13. Nor *Micaiah* his ſafety or reputation in *Ahab's* Court, 1 *Reg.* 22.14. Nor *Levi* his father or mother, or brethren, or children in the zeal of Gods honour, *Deut.* 33.9. Nor *Ezekiel* his dear wife, the delight of his eyes, when God took her away with a ſtroke, and forbad him to mourn for her, *Ezek.* 24. 16, 17, 18. Nor *Matthew* his receipt of Cuſtome, *Luke* 5. 27. Nor *James* and *John* their Nets, their Ships, their Father, when they were called to follow Chriſt, *Matth.* 4.21,22.

In this caſe things are to be denied two manner of wayes: Firſt, as *Temptations* and *Snares*, when they are either *Baits* to draw us into ſin, or are themſelves the *Fruits* and *wages* of ſin. When they are *Baits* unto ſin; *If thy brother* (ſaith the Lord) *the ſon of thy mother, or the ſon of thy daughter, or the wife of thy boſome, or thy friend which is as thine own ſoul, entice thee ſecretly, ſaying, Let us go and ſerve other gods, which thou haſt not known, thou, nor thy fathers, &c.*

Thou

Thou ſhalt not conſent unto him, nor hearken unto him, neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him: But thou ſhalt ſurely kill him, thine hand ſhall be firſt againſt him to put him to death, &c. Deut. 13.6,9. Though an Idol be made of Silver and Gold, yet being an Idol, it muſt be thrown away with deteſtation like a menſtruous Cloth, *Iſai.*30.22. If *Simon Magus* offered money for the gifts of the Spirit, the Apoſtle doth abhorr ſo abominable a negotiation, *Acts* 8.20. Even the Braſen Serpent when it becomes a ſnare by the abuſe of men, is no longer preſerved as a Monument of mercy, but broken in pieces as *Nehuſhtan*, a piece of braſs, 2 *Kings* 18.4. When they are themſelves the *fruits* and *wages* of ſin: ſo *Zacheus* denies himſelf in all his unjuſt gaine, which he had gotten by ſycophancy and defraudation; and when Chriſt offers to come into his houſe, will not ſuffer *Mammon* to ſhut the door againſt him, *Luke* 19.8. *Reſtitution*, as it is a moſt neceſſary, ſo it is one of the hardeſt parts of *Self-denial*, when a covetous heart muſt be forced to vomit up all its ſweet morſels again. Unjuſt Gaine is like a barbed arrow, it kills if it ſtay within the body, and it teares, and pulls the fleſh away with it if it be drawn out; as the Fox in the Fable, which having crept in at a narrow hole to feede on a prey, and being filled was grown too big to make an eſcape at the ſame paſſage, was conſtrained for ſaving his life to empty and ſtarve himſelf again, that he might go out by the ſame way as he came in.

Forte per anguſtam tenuis vulpecula rimam
Repſerat in cumeram frumenti, &c.
Hor. epi. li. 7.

II. As *oblation* and *ſacrifices*, whenſoever Chriſt calls us to dedicate them unto him: when *Abraham* was called from his country into a land of ſojourning, which he knew not: when *Daniel* was called from a King's Court to a den of Lions: when *Moſes* from the honours of *Egypt* to the afflictions of God's people: when the Diſciples from their nets and their ſhips to follow Chriſt, and wait upon a perſecuted Miniſtry: when *Paul* from an *active* to a *paſsive* perſecution, immediatly they conſulted not with fleſh and blood, but willingly left their own comforts to obey God's commands. In Converſion, the uſes, the property of all we have is altered; all our veſſels, all our merchandize muſt be ſuperſcribed with a new title, *Holineſs to the Lord*, *Iſa.*23.18. *Zech.*14.20,21. Then mens chief care will be to honour the Lord with their ſubſtance, *Prov.* 3.9. to bring their Sons, their Silver, their Gold to the name of the Lord, the holy One of *Iſrael*, *Iſa.*60.9. All we are, or have, we have it on this condition, to uſe it, to leave it, to lay it out, to lay it down, unto the honour of our Maſter, from whoſe bounty we received it.

III. *Comparatively*, and in ſome reſpect ſo we are to deny our *Renewed ſelf*, our very vertues and graces. In the nature and notion of *duties*, ſo we are bound to ſeek, to pray for, to practice, to improve, to treaſure up, and exceedingly to value them: but in *relation unto righteouſneſs*, in the notion of a *Covenant* of life and ſalvation, and in *compariſon* of Chriſt, ſo we muſt eſteem *all things loſſe for the excellency of the knowledg of Chriſt Jeſus our Lord*,

Lord, *Phil.* 3. 8, 9, 10. It is a dangerous thing to hang the weight of a ſoul upon any thing which hath any mixture of weakneſs, imperfection, or corruption in it, as the pureſt and beſt of all our *duties* have. *Væ etiam laudabili vitæ hominum, ſi remotâ miſericordiâ diſcutias eam.* It is a dangerous thing to teach, that Faith, or any other evangelical vertue, as it is a *work* done by us, doth juſtifie, or ſucceed in the place of legall obedience unto the purpoſe of life. There is nothing to be called our righteouſneſſe, but *Jehova tZidkenu*, *Jer.* 23. 6. Faith juſtifies as the window may be ſaid to enlighten, becauſe it alone is apt (which no other part of the ſtructure is) to convey and tranſmit that light which ariſeth out of, and belongeth unto another body, and not unto it; therefore it doth not juſtifie *habitually*, as a thing fixed in us; but *inſtrumentally*, as that which receives and lets in the righteouſneſs of *Chriſt*, ſhining through it upon us; as the Cup feeds by the Wine which it conveys; as the Looking-glaſs maketh the wall to gliſter, by reflecting the beam of the Sun from it ſelf upon it.

Qui docet in opera confidere, is negat meritum Chriſti ſufficere. Ferus in Act. 15. Auguſt.

The ſum of all in one word, is this: We all profeſs our ſelves to be *Diſciples* of Chriſt, and Candidates of glory and immortality by him, and we have all promiſed to *follow him* whitherſoever he leads us. Now whoſoever will be in truth, what he is in promiſe and profeſſion, muſt learn this fundamentall duty, to *deny himſelf*, willingly and obediently to forſake all *ſin*, to ſubdue all *general* concupiſcence, with his own proper and *perſonal* corruptions, abſolutely, without any limitation or exception. To

caſt away and forſake, *alwayes*, in preparation of heart; and *actually*, whenſoever Chriſt calls thereunto, *whatſoever* is neer or dear unto him, whenſoever it becomes either a ſnare to conſcience, as a *baite* unto, or *fruit* of ſin: or a ſacrifice unto *God*, as matter of duty: to undervalue and diſeſteem the beſt of all his *graces* in reſpect of the righteouſneſs of Chriſt, and *in order to juſtification* in the ſight of God: looking on every thing, being, well-being, outward enjoyments, inward abilities, vertues, graces, as matters of no rate or eſtimation, when Chriſt and the conſcience of duty ſtandeth in competition with them.

I have done with the Doctrinal part of this point, and am ſorry to have ſo long detained a learned Auditory with things ſo fully known unto them before. I now proceed to Application.

It is ſaid when Chriſt preached this Doctrine, that he called the people unto him with his Diſciples, *Mar.* 8. 34. My Exhortation proportionably unto you and my ſelf ſhall be double. One as we are the *people* of Chriſt, the other as we are his *Diſciples*, and *Miniſters*.

As the people of Chriſt, let us be exhorted,

I. To take heed of that ſin which is formally oppoſite unto *Self-denial*, as a ſin moſt pernicious and obſtructive to ſalvation, which is the ſin of *Self-love*, or ſelf-eſtimation; a moſt comprehenſive and ſeminal luſt, which lies at the root of every other ſin: for unto the formality of every ſin belongeth an inordinate converſion of a creature unto it ſelf, and therefore it is ſet by the

Apoſtle as Commander in chief in the head of a whole Regiment of ſins, 2 *Tim.*3.1,5. It branches it ſelf into two great ſins, *Self-ſeeking*, as an end, and *Self-depending*, as a means unto that end, (for, he that worketh for himſelf, will work from himſelf too.)

Self-ſeeking, when men neither regard the Will and Call of God, nor the need and good of man, but are wholly taken up in ſerving their own wills and deſires, *Seeking their own things, and not the things of Jeſus Chriſt*, *Phil.*2.21. Like the Prophets *empty Vine*, bringing fruit onely to themſelves, *Hoſ.*10.1. Obeying their own wills againſt Gods, *Jer.*18.12. 44.17. giving ear to the temptation of their own luſts, *James* 1.14. making their own eyes Judges of right and wrong, *Judg.*17.6. whence ariſe proud reaſonings and contendings againſt the Truth; falſeneſs of heart in God's Covenant; falling off from his Service; leaning upon our own wiſdom; with many diſtempered and froward paſſions which uſually attend upon a will wedded unto it ſelf. Now this kind of Self-love our Saviour here telleth us is indeed the greateſt Self-hatred that can be. *Whoſoever will ſave his life ſhall loſe it, and whoſoever will loſe his life for my ſake, ſhall find it*, v.25. Our *love* and our *life* ſhould ſtill go together; for, all things are loved in order to life. That onely may be the *terminus* of our love, which is the fountain of our life. If any man have his life from himſelf, that mans love may reſt in himſelf. Now the Apoſtle will tell us that *Chriſt is our life*, *Col.*3.4.

Nemo Deo diſplicet, niſi qui ſibi placet. Ber. de miſer. Hom. Qui eſſe vult ſibi non tibi, nihil eſſe incipit inter omnia, Idem. Ser. 20. in Cantic.

Gal.

Θάνατος δὲ ἔστιν ἡ ἀνὰ χριστοῦ ζωή. Ὃ ἐμὸς ἔρως ἐσταύρωται. Ignat. epist. ad Rom.

Gal. 2.20. (for the life we have without him, is but *gradus ad mortem*) and therefore he must be our *love* too (as *Ignatius* called him.) His end, his will, his wisdome must be ours. As all Rivers run into the Sea, and do not stay within themselves, and so are kept from being harmfull. If the Sun should keep its light, the Clouds their rain, the Earth its sap unto themselves, what use were there of them, or benefit by them? God hath made all things in such a sweet subordination, that each one serving that which is above it self, inanimate animate, and both man, and man God; all the services of all the creatures should finally meet and run into God, who alone is worthy of all service and obedience.

Self-depending is, when we put confidence (for *Spirituall ends*, which respect righteousnesse and salvation) in our *graces*, expecting pardon of sin, favour with God, and finall happinesse from our own duties; as the Jews did, *Rom.* 10. 3. And when for other *Civill* and publick ends wee put confidence in Men, Counsels, Horses, Treasures, in an *Arm of flesh*, rising and sinking, confiding and drooping or desponding, according as second causes doe ebb or flow: A sin which in these times wee are too much guilty of, and whereby God being so greatly provoked, might justly leave us to our selves, that when wee finde our selves *fatherlesse*, we might be driven more closely to finde *mercy in him*. It is a sin very injurious to the Love, Power, Wisdome, Mercy, Truth of God, upon which Attributes of his our confi-

dence

dence ſhould caſt anchor; For all theſe are *immutable*, alwayes the ſame, ever equally neer unto us, tender of us, ready to engage themſelves for us: And therefore there ſhould not be ſuch changes, ſuch riſings and fallings in our dependance upon him. But wee weak men are like a Ship at anchor; though the anchor be faſtned unto a ſure Rock, which moveth not, yet the Ship notwithſtanding is ſubject ſtill to toſſings and unquietneſſe, when windes and waves beat upon it: So, though our anchor and confidence have a ſure and ſtedfaſt ground to keep it unmovable; yet according to the different aſpect of ſecond cauſes, our hearts are too apt to waver and change; one while to ſay with *David, I ſhall never be moved*; and preſently, upon the turne of things, to be faint and troubled againe. Therefore wee ſhould pray and labour for a more ſtable and compoſed frame of heart: Say not one while, The enemy is ſtrong, now we ſhall be devoured: ſay not another time, The enemy is weak, now we ſhall prevail, and have an end of trouble. But let us learn to *ſanctifie the Lord God of Hoſts himſelf in our hearts, let him be our fear, and let him be our hope*: when he humbleth us, let us *fear*, and yet ſtill *truſt* in him, becauſe if we repent and return, hee will lift us up; (for, it *is all one with him to help, whether with many, or them that have no power.*) And when hee exalteth us, let us *rejoyce*, and yet ſtill *tremble*; becauſe if we be proud, and provoke him, hee lifteth us up in anger, that hee may make our ruine and fall the greater, as the

Pſalmiſt

Pſalmiſt ſpeaks, *Thou haſt lifted me up, and caſt me down.*

2. Let us be the more earneſtly exhorted unto the practiſe of this duty, by how much the more neceſſary it is, and foundamental unto ſalvation: for which purpoſe let us learn and put in uſe theſe few brief, but excellent Rules. 1. To exalt the Word and *Counſel* of God in our *judgements*. In matters of Faith, Worſhip, and Obedience, let us fetch our light from him, and not *lean on our own wiſdom, nor be wiſe in our own eyes, Prov.* 23.4. *Iſai.* 5. 21. nor ſuffer natural and carnal reaſonings to elude and ſhift off any Divine truth, whereby luſt ſhould be reſtrained, and conſcience guided. 2. To exalt the *authority* of God in our *wills*, to ſay as *Paul* did, *Lord, what wilt thou have me to do?* This is the great point upon which all duty hangs. The principal point in difference between God and ſinners is, whoſe Will ſhall ſtand, his or theirs. *Ceſſet voluntas propria, non erit infernus,* ſaid *Bernard* truly: Conquer Will, and you conquer Hell. 3. To exalt the *honour* of God in all our *aimes*. Let us be willing that it go well or ill with our ſelves, according as the one or the other doth moſt make for Gods glory, and for the advancing of his Name; to ſay as *David, If I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me his habitation: But if he thus ſay, I have no delight in thee, behold here am I, let him do to me as ſeemeth good unto him, 2 Sam.* 15. 25, 26. To ſay with *Job*, cap. 1. 21. as well when he taketh away

Serm. 3. de Reſurrect.

as

when he giveth, *Bleſſed be his Name.* To ſay with *Paul, Let Chriſt be magnified in my body, whether it be by life or by death, Phil.* 1. 20. It is fitter that he ſhould have his *honour*, then that we ſhould have our *eaſe*. It may be our *prayer*, that he would glorifie himſelf in our deliverance; but it muſt be our *choice*, rather not to be delivered, then that he ſhould not be glorified. If thou wilt (Lord) be glorified by our deliverance, we ſhall admire and magnifie thy mercy; But if thou wilt be glorified by our deſtruction, we muſt needs adore thy dominion over us, and acknowledg thy righteous judgment in proceeding againſt us. Laſtly, To ſet up the *love* of Chriſt and his Church uppermoſt in our *hearts*: this *love will conſtrain us*, and make us willing to be offered up in the publick ſervice: to ſay with *Jonah, Caſt me into the ſea*, ſo the tempeſt may be ſtilled: to ſay with *Eſther, I If periſh, I periſh:* to ſay with *Paul, I will very gladly ſpend & be ſpent, though the more abundantly I love, the leſs I be loved*: and, *we are glad when we are weak, and you are ſtrong.* This publick Love will cry down all private intereſt, and make us ſay to our ſelves as *Eliſha* to *Gehazi, Is this a time to receive money, and to receive garments, and olive-yards, and vine-yards, and ſheep, and oxen, and men-ſervants, and maid-ſervants? 2 Kin.* 5. 16. and as *Jeremy* to *Baruch, The Lord is breaking down, and plucking up; and ſeekeſt thou great things for thy ſelf? ſeek them not, Jer.* 45. 4, 5. Certainly, that man cannot without great repentance and reſtitution expect mercy from Chriſt, who, ſo he may promote his own private and ſordid ends,

quocunque modo, and make a prey and merchandize of the calamity of his brethren, and the times; cares not how he defraud, spoile, devoure, suck from the publick into his own Cisterne, regards not which way the Church or the State fall, back or edge, sinke or swim, so he may sleep in a whole skin, and secure his own stake, and fish in troubled waters, and with the unjust Steward, write down fifty for an hundred; and like a Fly, suck fatnesse and nourishment unto himself out of the wounds and sores, out of the blood and tears, out of the ruines and calamities of other men. Surely, if ever Gods hands were *clapped at any dishoneſt gain*; if ever the *flying roll* did seize upon the houses of perjurious robbers, to consume the Timber and the Stones thereof: if ever the curse of *Gehazi* did attend upon ill-gotten treasures, if ever *Salt and Brimstone* were spread upon lands purchased with iniquity: if ever fire did devour the habitations of injustice: if ever a wo did hunt those who increase that which is not their own, and build with blood: if ever the *stone did cry out of the wall*, and the beam out of the timber answer it: if ever the *furrows of the field did complain*, and call for thistles in stead of wheat, and cockle in stead of barly: such men as these must expect that the wrath of God will mingle gall and bitternesse with such wages of iniquity, they are sure never to enjoy them in their lives with comfort, nor to leave them at their deaths in peace, nor to transmit them to their posterity without a canker and curse. *The robbery of the wicked shall destroy them.* Pro. 21. 7.

Now then for the quickning of us to this necessary duty, there are two notable encouragements in the text. 1. It enableth us to *take up our cross*, meekly, willingly, obediently to accept, and bear whatsoever affliction God shall lay upon us. The less we value our selves, the better able shall we be to digest any troubles that befall us. We are not moved at the breaking of an earthen or wodden vessel: but if a Diamond or rich Jewel be defaced, it doth greatly affect us: the more vile we are in our own eyes, the more unmoved we shall be when any bruize or breach is made upon us. Who am I, that I should fret against God, or cavill at the ways of his providence? that I should think my self wise enough to teach, or great enough to swell against the will of my Master? why should the servant esteem his back too delicate to bear the burden, or his hands too tender to do the work which his Master was pleased to bear, and to do before him? Did Christ bear a crosse to save me? and shall not I do the same to serve him? did he bear *His*, the heaviest that ever lay on the shoulders of a man? and shall not I bear *mine*, which he by his birth made so light and easie? Surely, if we could have spiritual apprehensions of things as they are in the eyes of God, Angels, and good men, shame would be esteemed a matter of honor and glorying, when it is for Christ. The Apostles went away from the presence of the Counsel rejoycing, *Act.* 5. 41. ὅτι κατηξιώθησαν ἀτιμασθῆναι, that they were *honored with dishonor*, or had the dignity conferred upon them to suffer shame for the name of Christ.

2. It enableth us to *follow Christ* in all duties of obedience. When I can say, *not my will*, I shall quickly say, *Thy will be done*; I shall follow him as a *Lord*. No so necessary a qualification to *service*, as *self-denial*: Christ himself, though by the dignity of his person he were free, yet being in the form of a servant, did *not seek, nor do his own will, but the will of him that sent him*. Joh. 5. 30. & 6. 38. I shall follow him as an *example*: for, what he cōmands us to do, to the doing thereof he encourageth us by his own example, *Joh.* 13. 15. Legal obedience is in *hearing and doing*; but Evangelical obedience for the most part is in *hearing and imitating*, 1 *Pet.* 2. 21. For this end we were predestinated, unto this we were called, that we might be *conformed unto him, hear him in all things whatsoever he shall say*, Act. 3. 22. *and follow him whereſoever he shall go*, Rev. 14. 4. To give up our selves in all things unto his *wisdom* to counsel, and unto his *will* to command us, and in no service of his to confer with flesh or blood. This is the highest & noblest disposition of a child of God, and that wherein he most resembleth Christ, to exclude and prescinde all *self-respects* in every thing wherein his Master is to be served and glorified. *Self-seeking* ever proceeds from *lowness of mind*. The more truly & spiritually noble any man is, the more publick-spirited for God's honour, and the good of Church and State. Look among the creatures, and you will ever finde, that those who live onely to and for themselves, are either *base* or *wild*, mean, or tyrannicall. Worms, caterpillars, weezles, mice, rats, live and eat only for themselves; this is their

their *baſeneſſe*. Lions, Wolves, Leopards, Tigers, prey and ravine onely for themſelves; they plow not your land, carry not your burdens, ſubmit not to your commands; this is their *wildneſſe*. But the nobleſt creatures, as Sun, Moon, Stars, have ſpheres of activity, wherein they work for the publick good, and the more large their ſphere, the more noble their nature. God hath planted a kind of *natural ſelf-denial* in all creatures. Light things will move downward, and heavie things will move upward, to preſerve the compages of nature from a rupture. And he hath planted a kind of *Morall Self-deniall* in very Heathen men, whereby they preferre the publick ſafety and intereſt above themſelves. As *Pompey* anſwered the man who would have diſſwaded him from going upon a publick, but dangerous Expedition, *Neceſſe eſt ut eam, non ut vivam*. But we are never enough out of our ſelves, till Chriſt have taken the ſpoils of us, and divided all that is in us unto himſelf and his Church; and enabled us, when Satan calls upon Wit, to be wanton or ſcurrilous: upon Reaſon, to be proud and hereticall: upon Will, to be ſtubborn and froward: upon Paſſion, to be diſorderly and violent: upon Power, to be inſolent and injurious: upon Wiſdome, to be cunning and crooked: upon Learning, to be flatulent and aëry: upon Wealth, to be luxurious: upon Greatneſſe of minde, to be ambitious, or the like: to anſwer, I am neither *Yours*, nor mine *owne*; I am bought with a price, and his I am who ſo dearly bought me. He denyed himſelf to purchaſe me,

me, I will deny my ſelf to ſerve him: I will not be ſo unwiſe as to loſe my ſoule by being unthankful for the ſaving of it, or to forfeit Chriſt by ſerving his enemy, and ſo ruine my ſelf. I have done with the exhortation which reſpects us as the *People* of Chriſt: And come in the laſt place to the other which concerns us as his *Diſciples*, and Miniſters.

It conſiſteth of two branches. 1. That we would pray for, 2. That we would practice this excellent duty. For motives unto both which let us ſeriouſly conſider,

1. That nothing in the world is more dangerous to the publick welfare of States or Churches, than private *ſelf-ſeeking*. One falſe tooth or notch in a wheele will ſpoile the motion of an exquiſite inſtrument. One ſtring in a Lute which hath a private tune of its own, diſſonant and unharmonious to all the reſt, will corrupt the whole Muſick: one ſelf-ſeeker who would be baited with a wedge of gold, and a Babyloniſh garment, had almoſt brought miſchief upon the camp of *Iſrael*. *Private Intereſt* will ever obſtruct publick duties; *what ſhall I do for the hundred Talents?* will be a ſtrong objection againſt a neceſſary reſolution. It was private intereſt made *Pharaoh* oppreſſe *Iſrael*, that they might not grow too ſtrong and potent a people, *Exo.* 1. 10. It was private intereſt made *Jeroboam* ſet up the Calves at *Dan* and *Bethel*, leaſt unity of worſhip ſhould reduce the ten tribes to the houſe of *David* again. 1 *Kin.* 12. 26, 27, 28. It was private intereſt made

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the *Jews* crucifie the Lord of glory, *If we let this man alone, the Romans will come and destroy our place and Nation, Joh.* 11. 48. (for indeed there was a publick fame and expectation of a great Prince to arise out of *Judea*, who was to rule over all the world, which the *Romans* blindly believe was made good, when *Vespasian*, who had been the *Prafectus* of that Province, came to the Empire.) It was private interest made *Demetrius* and the crafts-men cry up *Diana*, and cry down the Gospel, *Act.* 19. 24 27. As little ditches joyned to the sides of a great River, will draw it away from its own channell; or as a Wen, or some other unnatural excrescency will suck away unto it self nourishment from the whole body.

Præcrebuerat oriente toto vetus & constans Opinio esse in fatis, ut eo tempore Judaa profecti rerum potirentur. Suet. in Vespasiano, cap. 4.

2. On the other hand, That *self-denial* is an admirable preparation unto great services: the more low and useless we are in our own eyes, the fitter we are to be imployed by God, who poureth the oyl of his grace *in vasa cõtrita*, into brokẽ vessels. When God offred *Mos.* to destroy *Israel*, & make of him a great nation, he hath no heart to such preferment, his magistrate-affectiõ to the people of God swallow'd up his family-affection, & all regard to all domestical interests, *Ex.* 32. 10. 11. So *Joshua* his successor divided the land of *Canaan* amongst the Tribes, & had no portion allotted for himself till the publick was served, and that by the care of the people, *Jos.* 19. 48. when the people of God were afflicted in *Nehemiah's* time, he was so far from adding thereunto by any act of oppression or violence, that he remitted much of his own right, and *refused to eat the bread of the Governor*,

vernor, *Neh.*5.14. *Solomon* prays not for riches, revenge, or any matter of private advantage, but for a publick grace, the ſpirit of wiſdom for government, 1*Kin.*3.9. He had the *heart of a Governor* before, & that taught him to pray for the *head* of a *Governor* too. How low was *David* in his own eys, when God took him to feed his people? *Who am I? what is my Fathers houſe, that thou haſt brought mee hitherto?* 2*Sam.*7.28. How doth *Moſes* even to a ſinful modeſty, under-rate himſelf, when he is to be imployed in a great ſervice? *Who am I, that I ſhould goe to Pharaoh? I am not eloquent, I am of a ſlow ſpeech, and a ſlow tongue*, *Ex.*3.11. & 4.10. It is true, there was in this declining of his, ſomthing of *Self* hid in his heart, to wit, the fear of enemies, which God took notice of, when he tels him, *The men are dead which ſought thy life*, *Ch.*4.19. yet I doubt not, but *Moſes* did truly conceive of his unfitneſs for that ſervice, as he ſpake. So *Iſaiah*, a great Prophet, *Wo is me, I am undone; for, I am a man of unclean lips*, Iſa.6.5. So Paul, *I was a blaſphemer, a perſecuter, injurious*; *and yet I obtained mercy*, the mercy of pardon, the mercy of imployment; mercy to be a Saint, mercy to be an Apoſtle. *Greateſt of ſiners, leſs then the leaſt of Saints*; and yet that Apoſtle, who *laboured more abundantly then all the reſt*, 1 *Cor.*15.10. Before we uſe great Timber in buildings, we lay it out in the Wind and Sun, to draw out all its own natural moiſture: before we uſe brick, we fetch out the ſoftneſs of the clay, which it hath of it ſelf, and harden it in a furnace, that it may be fit for ſervice: we cannot make lime and mortar of Stones, ſo long as they retain their

their naturall hardneſſe, till by the heat of fire they be made diſſolvable, and ſo fit to temper: So the Lord humbleth and draweth out ſelfe-thoughts, ſelf-ſap, ſelf-indiſpoſitions, any thing which might cauſe ſhrinking or warping, before he intruſts his ſervants with great imployments. High buildings have deep foundations, tall Cedars deep roots, *quantum vertice, tantum radice*; Richeſt Treaſure is drawne out of the loweſt mines: God layes the foundation of great works in deſpiſed and ſelfe-deſpiſing inſtruments, *in a day of ſmall things*, as it were, in a *graine of muſtard-ſeed*, that he may have the greater honour. What a high dignity was it to the Virgin *Mary*, to bee the Mother of God? She will tell us what foundation God laid in her for this dignity: *He had reſpect to the low eſtate of his handmaid*, *Luke* 1.48. What graces doth Chriſt honour to be the Keyes of eternall life but *ſelf-denying Graces*? Faith and Repentance. By the one wherof we are taught to go out of our ſelves, by the other to abhor our ſelves.

3. Conſider again, That there are no conditions of life which are not exceeding ſubject unto the temptation of ſelf-ſeeking. Some men gaine by the publick troubles; if differences ſhould be compoſed, and a happy end put to theſe calamities, their offices, commands, advantages, employments would expire; they muſt then ſhrink back into their wonted lower condition again. Others gaine by the crimes of men, by their ſenſuality, luxury, prodigality, exceſſe, malice, contentions; ſome

Quod ſupereſt, iterum Cinname, Tonſor eris. Martial.

Criminibus debent hortos, praetoria, menſas, Juvenal.

ſome by one ſinne, others by another. If there ſhould be a too ſtrict Reformation, and animadverſion over the Exorbitancies of men, there would much leſſe water drive their Mill, and as *John Baptiſt*, ſo in this reſpect, might they ſay of Chriſt, *If he increaſe, we muſt decreaſe.* We in our profeſſion have our temptations too: If ſo much duty be required, ſo much preaching, humiliation, thankſgiving, admonition, ſuperintendency; ſo frequent returnes and viciſſitudes of ſervice do attend our office, wee muſt then ſhake hands for ever with all our outward eaſe and quiet, and reſolve never more to have the power and poſſeſſion of our ſelves. We might inſtance endleſſely in things of this nature, from the Throne to the Plow.

Now then it much behooveth us who are the *Lords remembrancers*, to pray earneſtly unto him for a large ſpirit of *ſelf-denial* upon all in publick ſervice, both others and our ſelves, That God would preſerve us all from this dangerous temptation, That he would take out of us all our own ſap and luſts, whatever would make us warp, and ſhrink, and crack, and bee unſerviceable to the State, the Church, the Community whereunto we belong. She who was to marry an *Iſraelite*, being her ſelf an Alien, was to be ſhaven and pared, and taken as it were from her own former ſhape, before ſhe became an *Iſraelite*. The Daughter of *Pharaoh* is no fit wife for *Solomon*, till ſhe forget her own people and her fathers houſe, *Pſalm* 45. 10. *Rahab*, *Babylon*,

bylon, Tyre, Ethiopia, Philistia, must renounce their naturall and Gentilitian honours, and derive their genealogy from *Zion*, before they can be usefull unto the service and glory of God: *All my springs* (saith he, speaking of *Sion*) *are in thee*, *Psalm* 87. A man who works all for, and out of himself, is like a standing Lake, which harbours Toads and Vermine, of very little use, of no pure use at all; but they who deny themselves, and work for God, and from God, are like the streams of a spring; their sweetness, and pureness running out of the springs and fountains of *Sion*, make them fit for their Masters use, and prepared unto every good work.

Let us therefore, I say, pray for *all* who are in publick imployment, That God would give them publick spirits.

For the King's Majesty, That God would fill his heart with this excellent grace, and with the love of the common welfare above all other respects or Interests, That he may bewail his poor people, as *David* did, *What have these sheep done*, that in a difference of mine they should suffer such bitter things? That God would mercifully preserve him from joyning with the Enemies of pure Religion (to the endangering thereof) for the promoting of such ends, as those Enemies of God, even according to the principles and practices of their Religion, are much more likely in the conclusion to betray and destroy, then promote or preserve.

For the Parliament, That God would double

upon them the Spirit of *Selfe-Deniall*; that as they have denied themſelves, their eaſe, pleaſures, eſtates, and have indefatigably wraſtled with mountainous difficulties to vindicate publick liberty and reformation: ſo God would keep it alwayes in the imaginations and reſolutions of their hearts, to ſeek the wealth of the people; and as *Mordecai* did, *to ſpeak peace unto them, and to their ſeed, Eſter* 10.3. That God would cauſe them ſtill *to ſpeak comfortably unto the Levites, who teach the good knowledge of the Lord*; and to command them *to carry forth all filthineſſe out of the holy place*, as good *Hezekiah* did, 2 *Chron.* 29.5. & 30.22. That no jealouſies may ever break aſunder, but that piety and wiſdom may moſt ſweetly knit together the Civill and the Eccleſiaſticall Diſpenſations in things pertaining to God and his Houſe.

For the Armies: That God would pour out upon them the noble ſpirit of ſelfe-deniall, and carry them by his power and bleſſing with unwearied reſolutions to the ſervices they are intruſted withall. That *nothing but the alone deſires of an happy* and well-grounded *peace* may put ſpirits and vigor into the ſword of war.

For our ſelves, That we may in all matters of duty and ſervice deny our ſelves. It is a ſingular mercy of Chriſt unto us, ſo to order the buſineſſe of his Church, as that the reverence of the perſons and function of his Miniſters ſhould be as it were complicated and linked up together with his own honour, according as he hath ſaid, *He that heareth*

heareth you, heareth me; and he that despiseth you, despiseth me; whosoever entertaine honourable thoughts of Christ by our Ministry, cannot but therewithall reverence us, and esteem the feet of those beautifull, who discover such glad tydings unto them. And it is but a counterfeit and hypocriticall pretence of zeal for piety, which is accompanied with any low thoughts, or contemptuous undervaluing of the Ministers of the Gospel. The *Galathians* received *Paul* as an Angel of God, yea, as Christ himselfe, and would have plucked out their own eyes to have given them unto him: But though Christ hath joyned these things together, yet it is our duty in all our aimes and desires to abstract and prescinde our Masters intereſt from our own reward; to seek Christs honor alone, and to leave unto him the care of ours.

I dare not think or suspect that in any of our humble advices and petitions to the honourable Houses of Parliament, we have at all pursued any private Intereſt of our own, but only that service which wee are perswaded Christ hath entrusted his Ministers withall, which I am fully assured hath been the only scope we have aimed at: yet becauſe some are jealous with a jealousie of *suspition*, that it is so; Let us our selves also be jealous with a jealousie of fear and *caution*, that it may not be so: and let us pray for humble and selfe-denying hearts, that God would enable us to passe through evill report, and through good report; and would furnish us with such spirituall meekneſs

meekneſſe and wiſdome, as that we may be able to make it manifeſt to the conſciences of all, even of enemies themſelves, that as *we preach not our ſelves but Chriſt Jeſus the Lord*, ſo we *ſeek not* our ſelves or *our own things*, *but the things of Jeſus Chriſt*; nor affect *dominion* over the people of God, but would only be *helpers of their joy*, and furtherers of their ſalvation, and *ſervants unto them for Jeſus ſake*.

I have done with the firſt part of my exhortation, to ſtir us up in behalf of our ſelves and others, to pray unto God to beſtow this excellent grace upon all who are entruſted in publick ſervices, unto which (had I ſooner thought of it) I would have ſubjoyned a like exhortation unto every one of us in our Miniſtry, to preſſe and urge the practice of this duty upon our people, eſpecially when we preach before thoſe who are called unto publick truſts, and in whoſe hands the managing of great and common affaires is depoſited. For certainly, ſelf-ſeekers can never ſerve the publick with fidelity.

I now proceed unto my laſt part of my application, *viz.* An exhortation unto us our ſelves to practice this heavenly duty, wherin I can but offer a ſceleton, and ſome naked lineaments of what might have been more fully enlarged. I ſhall branch this exhortation likewiſe into two parts: One concerning our generall Miniſtry, the other concerning our particular Relation unto the ſervice of this Aſſembly.

For the former, (I ſhall need ſay nothing of the third

third way of ſelf-deniall; there being none, I preſume, either here or in our Miniſtry, who ſo value their own graces as to ſeek righteouſneſſe from them, or to hang ſalvation upon them.) Of the two former, let me crave leave to offer a word or two.

Firſt, That we would ſtudy to *deny our ſelves* in thoſe more peculiar and ſpeciall failings which we are ſubject unto as Miniſters of the Goſpell: many particulars might be ſingled out, I ſhall name but two at this time, namely *Affection* of *New Lights* in Doctrine, and of *New ſenſes* and Expoſitions of Scripture.

For the former, there are in this age of Liberty (for, uſually ſuch men do *Captare Tempora impacata & inquieta*, as *Petrus Ærodius* a learned Civilian telleth us) very many itching and wanton wits, men of an *Athenian* temper, who ſpend all their time in nothing elſe but to hear and to tell ſome *New Theology*, who flie after too high notions, and abſtruſe, metaphyſicall, unheard-of fancies; not contenting themſelves with the wholſome form of ſound words, and the general harmony of Orthodox Doctrine; who direct all the ſtudies and navigations of their minds unto *Theologia incognita*, to practice new experiments, and to make new diſcoveries. For mine own part, I never liked *Projectors* in any kind, they uſually delude others, and undo themſelves: But above all, a Projector in Learning is one of the moſt unhappy: and of all Learning, none more dangerous then a *Projector in Theology*; the likelieſt piece of timber of any other, out of which

Ἑβραϊκὰ ὀνόματα ἐπιλέγουσι πρὸς τὸ μᾶλλον καταπλήξαι τὰς τελουμένας, Lib. 4. Hist. Eccles. cap. 10.

which to ſhape firſt a *Sceptick*, and after that an *Heretick*, and at laſt an *Atheiſt*; ſuch were the Ancient Hereticks of old, *Valentinus*, *Baſilides*, *Montanus*, *Marcus*, and thereſt, who as *Euſebius* telleth us, were wont to amuſe the people with ſtrange words, and unintelligible expreſſions, the better to draw them firſt into admiration, and by that into belief; and ſuch were in our later age of the Church, *Fauſtus Socinus*, and *Conradus Vorſtius*, and divers others, whoſe corrupt and bold doctrines, have ſpread like a gangrene, and miſerably infeſted the Churches of Chriſt in other Countreys. And many ſuch are likely enough to ariſe and multiply in theſe Kingdoms (heretofore famous for unity in Doctrine) if the fancies of *New Light*, and *Liberty of Conſcience* (falſely ſo called) ſhould go on and prevail: one ſad example whereof wee have already in the prodigious and moſt execrable blaſphemies of a *Socinian* Heretick, to ſay nothing of any other diſtempers.

I do not doubt, but when the prophecies of Scripture, touching the affaires of the Church which are yet future (of which I beleeve there are many) ſhall be fulfilled, there will by that meanes bee much more light in underſtanding ſuch predictions, then it is poſſible yet to have of them while they are unfulfilled; (for the accompliſhment of propheci es are the beſt and ſureſt expoſitions of them.) But in things *Doctrinall*, and *Evangelicall*, in matters of Faith, Duty, and Godlineſſe (which, I am ſure, ought to be the heads

heads of our preaching) to cry up *New Lights*, and to amuze the people with Metaphysicall fancies, and Chimicall extractions, as if they were deep and heavenly mysteries; and in the meane time to neglect the preaching of duty, and the savory and saving principles of Repentance and new Obedience, is the next way to introduce Scepticisme into the Church, and a farre readier means to make men question the truth of all that they learned before, then ever to attain any certain knowledge of the things which are newly taught them. In this therefore let ministeriall prudence and zeale for the soules of our hearers, and for the peace of the Church, teach us to *deny all pride* and wantonnesse of wit, which would offer to tempt and transport us into *by-wayes*, and make us busie our selves in finding out a North-west passage (if I may so speak) unto heaven, but let us content our selves with the *words of truth and sobernesse*, with the *wholesome forme of sound words*, that we may be *workmen who need not be ashamed, rightly dividing the word of truth*; and making manifest the will of God to the consciences of our hearers by *demonstrations of the spirit and of power*, that they being *convinced, and the secrets of their hearts discovered, may fall downe and worship God, and acknowledge that God is in us of a truth*.

2. Let us learne to *deny our selves*, in the *affectation of new senses* and meanings of Scripture, in indulging a liberty to our own wits and fancies, to pick exceptions at the pious and solid expo-

sitions of other learned men. Wee know how affectation of *Allegories* and forced allusions in *Origen* and some other Ancients, and affectation of *Cabalismes* in many Rabbinicall Doctors, hath pitifully wrested and abused the holy Text, which is no small sinne in the Apostle *Peters* judgement, 2 *Pet.* 3. 16. *Dicubi cubat in meridie*, you know what a wilde and proud sense the Donatists put upon that place to maintaine their African Schisme. But as *Juvenal* said of children, *Maxima debetur pueris reverentia*, I may say in another sense of the holy Scriptures, that wee owe much reverence and veneration unto them, and we may not without much modesty, and gravity, and godly fear, set our selves to the expounding of them. I do not deny (it were injurious to the gifts and graces of Gods Spirit, bestowed differently upon them, so to doe) but that we may deliver our own private conceptions upon any part of Scripture, though unobserved by others before us, (that may be revealed to another which sitteth by, which a former had not discovered,) But I dislike *the affectation* of finding something *new and strange* in every thing we read, though plaine, easie, and by others literally and clearly expounded, a coming with prejudice unto the labours of our brethren, and a willingnesse to find faults and defects in what they have done before us. Whensoever therefore we judge it needfull to interpose any opinion or sense of our owne, let us, First, do it with humility and submission, with reservation of honour and Reverence unto others

Vide Reuchlin. de arte Cabalistica.
Aug. de unitat. Eccles. cap. 16.

Nunquam verecundiores esse debemus quàm cùm de Deo agitur. Sen. Nat. qu. lib. 7. ex Aristotele.

others from whom we differ; not [a] magisterially or tribunitially, with an *Ipse dixit*, as if we spake rather Oracles then opinions. Secondly, let us in this case take heed of departing *vel latum unguem* from the [b] *analogy of faith*, and that *knowledge which is according unto godlinesse*, into divericles of fancy, or critical curiosity; but let us resolve ever to judge those expositions best and soundest, which are most Orthodox, practicall, heavenly, and most tending unto the furtherance of duty and godlinesse.

Secondly, for the second branch of *self-deniall*, let us learn in the service of Christs Church to *deny our naturall self*, to spend and be spent, and like burning Lights be contented to wear out, and be consumed in our Masters service. There are many things will call upon us for the performance of this duty.

1. The prejudices and jealousies which men are apt to conceive against us. Some look upon us as if we did drive a designe, and affect a domination, and fought great things for our selves. Very many likewise have an evil eye upon the outward condition and prosperity of the Ministers; they are apt to object unto us, and very ready to lay plots, and subscribe Petitions against us in the matter of our maintenance. Meaner raiment, coarser diet, narrower harbour, every way *magis curta supellex* judged good enough, and much fitter for us. In these and the like cases it becomes us, and it is our duty to maintaine and vindicate *jura Ministerii* and *decentiam Status*; we

[a] *Non ita pro nostrâ sententiâ dimicemus, ut eam velimus scripturarum esse quam nostra est, &c.* Aug. de Gen. ad lit. l. 1. c. 18

[b] *Id potissimum eligamus quod cum sanâ fide concordat.* ibid. c. 21. & l. 83. qu. 64.

Illic expositionum adulteratio, ubi doctrinæ diversitas. Tertul. de præscrip cap. 38.

Κατὰ τὴν ἀκλησιάστικον κανόνα. Clem. Alex. strom. l. 6.

wee cannot without unworthy cowardize betray the rights which belong unto our places. The Apostle *Paul* doth *magnifie his office*, and so in our degree and proportion must we; and he will plead for *double honour* in behalfe of those who labour in the Word and Doctrine, and so may we. Only because these are things which concerne our own order, and so we may by prejudice be mis-judged in the discharge of such duties as these, as if we did seek and serve our selves; Let us do it with such tenderneſſe, as that we may stop the mouths of those who watch for occasion against us, and by our humility, meekneſs, innocency, wisdome, contempt of the world, and all the pleasures and vanities thereof, using it as if wee used it not, without vanity, without levity, without exceſſe, by our bounty and charity, and ministring to the neceſsities of the Saints, and making all our substance appear to have written on it, *Holineſſe to the Lord*, we may put to silence the ignorance of foolish, and the calumnies of envious men.

Rom. 11.13. 1 Tim. 5.17.

2. The weaknesses of divers men, who are but babes in knowledge, men of low and narrow capacities, will likewise call upon us to deny our selves in our parts and learning; though we could set forth a feast of *strong meats*, of wine, of fatted things, yet we must descend and provide *milk*, and *cibum præmansum* for such as these, and with the Apostle, *be all things to all men, that by all meanes we may save some*. In some Seas and winds, the maine saile may be hoised up; in others, the lesse you spread, the swifter you move. *Paul* had strong argu-

Mark. 4.33. Joh. 16.12. Heb. 5.11.14. 1 Cor. 9.22.

arguments when he disputed with the Philosophers at *Athens*, and easie, low exhortations when he instructed the servants and children at *Ephesus*.

3. The pride, frowardnesse, and humours of men will many times minde us of this duty. Usually men will expect to be pleased and flattered, when indeed they ought to be reproved by us. Our relations unto them, our dependencies upon them, will tempt us to forbeare unwelcome truths, lest we forfeit our reputation with them, our supplies from them. In this case wee must resolve to deny our relations, our dependencies, to preferre the truth of God, and the conscience of duty before the favours of men, *though the more we love, the lesse we be loved.* Cowardize in a Minister is baser then in a Souldier, by how much our warfare is more honourable. A faithfull reproofe will get more love and honour at the last, then a sinfull and fawning dissimulation. Though *Paul* reproved the dissimulation of *Peter*, yet *Peter* praiseth the wisdome of *Paul*. *Pessimum inimicorum genus, laudantes.* A man can have no worse enemy in the world then a flattering and fawning Minister, that dares not deale plainely with his conscience. We are in much more danger to wrong the souls of men by our *oyle*, then by our *salt*; by our praises, then by our reproofs.

1 *King.* 22. 13, 14. *Jer.* 1. 17, 18. *Ezek.* 2. 6. *Amos* 7. 12, 14, 15. *Mark.* 6. 18. *Acts* 4. 19. 5. 29. 2 *Cor.* 12. 15. *Gal.* 4. 16.

Lastly, the sad condition of the Church of God in these times of distraction and distresse, doth mainly call upon us for this duty of *Self-denial*, that wee would set our selves more to seek the

the welfare of the whole, and the closing up of the sad breaches that are amongst us, then how to advance our owne ends, or to advantage our selves. And in this case there are two things wee should learn to deny.

1. Our owne *interests* in comparison of the common safety. Let it never enter into the desires of any of us to wish, or be contented that the troubles continue, that the breaches and differences be kept still open till parties be balanced, till wee can by time work out more probable meanes to advance our owne interests. Oh that such a thing as sides and parties should bee ever thought on amongst Brethren, when Churches and Kingdomes are in a flame! You remember the story in *Plutarch*, of *Themistocles* and *Aristides*, two great Commanders, who though there were private differences between themselves, yet being at any time joyned in Commission upon publick service, either military or civil, for the good of their Country, they were wont to leave their enmities at the gates of the City, and go on with amity and accord upon the common affairs. It is an excellent example, and worthy the imitation of Christians.

Πολλοὶ δὲ Θεμιστοκλέα καὶ Ἀριστείδην ἐπαινοῦσιν, ὅτι τῆς ἔριδος τὴν ἔχθραν ἀποθέμενοι ὁσάκις ὅτι πρεσβείαν ἢ στρατηγίαν ἐξίοιεν εἶτα πάλιν ἀναλαμβάνοντες. Plutarch. in lib de præcept. reip. gerend.

2. Our private *judgements* and *opinions*, so farr forth as not to widen the wounds and encrease the divisions of a Bleeding Church, by an unseasonable venting and contending for them, they being not in themselves matters of faith and morall duty, but matters meerly problematicall, and of private perswasion, wherein godly men may be diffe-

differently-minded, without breach of love, or hazard of salvation. I have long had this opinion, that a divided Ministry in this Kingdom, of Conformists and Non-conformists was fomented by an Episcopall interest; that some being zealous on the one side, and others on the other, they might never want matter for their power, having objects both for their frownes and for their favours to worke upon. Whence peradventure it was, that when former Ceremonies grew more generally to be digested, the practice of others, and more offensive, began to be introduced, to discriminate Ministers still, and by that meanes to be the *fomes* of Episcopall power. As men put vipers and flesh into vessels of wine, that by feeding on them it may be preserved from weakning it self. But what, or whence should the cause now be, that wee must still have a divided Ministry? That they who were formerly united in suffering, should like *Petrus Alexandrinus*, and *Meletius*, (as we find the story in *Epiphanius*) divide a sunder upon lesser differences, and make secessions one from another? Whose interest is hereby promoted? Who are they that are most pleased by these divisions? Are any more likely to make advantage by the divisions of brethren, then they who are enemies unto them both?

Epiphan. lib. 2. Hæres. 68.

For the Lord's sake, let us lay it to heart, and the more we see the common enemy gratified by it, and glorying in it, the more let us be grieved for it, and ashamed of it, and on all hands endeavour to take off the edge of prejudice and bitternesse.

neſſe. When ſheep puſh and run heads againſt one another, it is a foretoken of ill weather. It were worth not onely our faſting and praying, but our ſtudying, our ſweating, our bleeding, our dying, to recover peace to the Church, and unity amongſt Brethren againe. Why ſhould not the world ſay of us now, as they were wont to ſay of Chriſtians heretofore, *Vide ut ſe diligunt?* Surely, biting, devouring, cenſuring, counter-working, ſpending the edge of prejudice, policies, and paſſion againſt one another, well it may be through humane weakneſſe amongſt good men, but I am ſure it is the thorn and prickle, it is not the roſe or flower which growes upon that tree. I ſhall add but one word more unto this point, and ſo conclude it; and it is this, That no man ought to prejudice a publike and generall Right by any private apprehenſions of his owne, though they may ſeem to have a pretence of humility and ſelfe-deniall in them. No ſingle perſon by any diſclaimer of his, may undertake to extinguiſh a common property. In copartnercy or fellowſhip, the rule of the civill Law grounded upon cleare reaſon is this, *Non id quod privatim intereſt unius ex ſociis ſervari ſolet, ſed quod ſocietati expedit.* No perſons private intereſt, but the common advantage of the ſociety is to be attended. And againe, *In re communi nemo jure quicquam facit alteri invito.* Therefore the Apoſtle, when upon great and weighty reaſons he declined in his owne particular to receive maintenance from the Churches of *Achaia*, he yet withall writes a whole Chapter to vindicate

Leg. 65. §. 5. D. pro Socio.

L. 28. D. Communi dividendo.

1 Cor. 9.

vindicate and assert the just claime of the Ministers of the Gospel unto maintenance, lest hee should by a private act of *self-deniall* (necessary *hic & nunc* for him himselfe to exercise) prejudice the common and perpetuall interest of all the Ministers of the Gospel. Surely, if I had a singular opinion in matters not of faith or necessity to salvation, different from the opinion of all others, and had confidence enough to value it, and wit enough to plead for it, and wisedome enough to manage it unto plausible correspondencies, and forehead enough to undervalue the judgement of all other godly men concerning it: I hope either modesty or piety would constraine me to learn of the Apostle to have *such a perswasion to my self*, and not by an unseasonable obtruding of it, to offend my brethren, and to trouble the Church of God.

I have but three short words more of Exhortation unto us, with respect to our service in this reverend Assembly, and then I shal conclude; and they are, that with respect hereunto we would learn to *Deny our selves*,

First, In our own *private Affaires*, times, occasions, that we would not suffer these any way to retard, or obstruct the publick service. The eyes of friends are upon us, expecting our haste: the eyes of enemies upbraiding and deriding our slownesse: the eyes of other Churches abroad, looking on us as healers, and repairers of breaches in these times of trouble and division, and longing to see the fruits of our labours. Let

theſe conſiderations move us not to be weary or faint in our minds, but to do our uttermoſt to diſcover truth, and to recover peace unto theſe torn and afflicted Churches.

Secondly, In our *Speeches* and debates: Some men have excellent abilities of copious and fluent ſpeaking, a felicity which I ſo much the more honour and admire wheresoever I finde it, by how much the greater mine own inability is of ſudden digeſting or uttering mine own conceptions. Yet conſidering the neceſſity of haſtning the work which wee have before us, I humbly conceive it were fitter to ſpeak [a] *Ariſtotle*, than *Cicero*, conciſe arguments, than copious Orations: *In eo non eſt cunctandi locus, quod non poteſt laudari niſi peractum.*

Laſtly, in matters of *difference*, if at any time ſuch ſhall occurre, let us chiefly ſtudy to deny our ſelves. *Paſſions* are ſeldom friends unto ſerious affairs, having much of miſt and darkneſſe in them. The more heavenly the minde is, the more calme and ſerene, and the leſſe turbid. [b] *Inferiora fulminant.* It is [c] *Homer's* commendation of the Eloquence of *Ulyſſes*, that it was a ſhowre of ſnow, which falls ſoft, but ſoakes deep; whereas violent and haſty raine runs off the ground before it can enter into it. *Jonah* ſlept, Chriſt ſlept, while the ſhip was under a tempeſt. I love not Allegories, yet give me leave to make this alluſion from it: Our Prophetical, our Chriſtian temper is too much aſleep when we are troubled and diſtempered with paſſion.

I con-

[a] *Vt Menelaus παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολυμύθῳ.* *Iliad. γ.* *Tacit.*

[b] *Senec. Lucan.*

[c] *Καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίῃσι. Iliad. γ.* *Summam aggreſſus ut in Ulyſſe facundiam, magnitudinem illi junxit, cui orationem niviibus hibernis & copiâ verborum atque impetu parem tribuit.* Quintil. Orat. Inſtit. Lib. 12. cap. 10.

I conclude all in the words of the Apoſtle, *Look not every man on his own things, but on the things of others. Let the ſame mind be in you which was alſo in Chriſt Jeſus, who being in the form of God, thought it no robbery to be equal with God,* and yet he *humbled himſelf*, and *emptyed himſelf*, and *made himſelf of no reputation*, and *took upon him the form of a ſervant*: And being *Lord* of *all*, became *obedient*; and Lord of *Life*, obedient unto *Death*; and Lord of *Glory*, obedient to the death of the *Croſſe*. If our Lord and Maſter did ſo deeply deny himſelf to ſave and redeem his Church: Let it not be grievous unto us to deny our ſelves to ſerve and to edifie the Church.

FINIS.